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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Dedicated to
The Teachers of the Birmingham (Ala.) Public Schools
By Superintendent J. H. Phillips

OUR CREED

We Believe in the Past, And in the star-gleams that shine from out its darkness to illumine the pathway of life; we believe in the visions of its Seers and in the dreams of its Prophets and Messiahs as the earnest of the better time to be.

We Believe in the Present, With its victories and its failures, its joys and its sorrows; we believe in doing well the duty of to-day, as the harvest of the past and the seed of the future. We believe in the privilege of living, the joy of serving, and the divine blessedness of trusting, when we have done our best. We believe that there is a Unity of Purpose in all of life's processes, and that the power to convert material gain and intellectual endowment into spiritual values is the ultimate test of human living. We believe in Men and Women whose conscious mission is the Conversion of the World, the transmutation of matter into spirit, and the establishment on earth of the Kingdom of the Ideal. We believe in institutions that relieve the hunger of the body without starving the Soul; that alleviate physical pain without dulling the senses of the Spirit; that promote material and intellectual achievements without robbing the Soul of its nobler ideals. We believe in the hunger and thirst after Righteousness, the striving after individual perfection and the passion for social betterment as immediate evidences of personal immortality. We believe in education as a divine agency upon earth, in Childhood as the hope of mankind and in the Teacher as the Savior of society.

We Believe in the Future, And in the Suns and Stars that are yet to shine upon the Earth, to hasten the realization of the Divine Purpose in the world. We believe in Faith and Hope as the noblest senses of the soul, and in Love as the very essence of the Primal Energy, whose creative fiat, "Let there be Light," is silently through the ages evolving the Eternal Kingdom of the Spirit.

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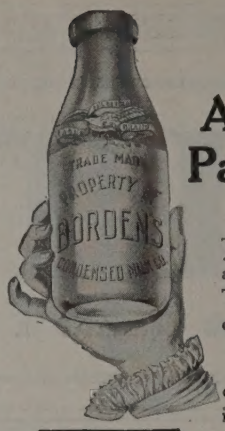

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VOLUME LX | THURSDAY, JANUARY 2, 1908 | NUMBER 18

THE WORD

Today, whatever may annoy,
The word for me is Joy, just simple joy:
The joy of life;
The joy of children and of wife;
The joy of bright blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of wing'd things upon their flight;
The joy of noon-day, and the tried
True joyousness of eventide;
The joy of labor, and of mirth;
The joy of air, and sea, and earth—
The countless joys that ever flow from Him
Whose vast beneficence doth dim
The lustrous light of day,
And lavish gifts divine upon our way.
Whate'er there be of Sorrow
I'll put off till To-morrow,
And when Tomorrow comes, why then
'Twill be Today and Joy again!

—*John Kendrick Bangs.*

HAPPY NEW YEAR!

Chicago welcomes home Professor Michelson, who returns from Sweden laden with the Nobel gold medal and $40,000 prize. His is the bloodless victory in the higher fields. His achievements in the realms of physics have had no mercenary inspirations and, so far as he and his colleagues can yet see, have but little commercial value. None the less sure has he enhanced the wealth of the world and increased the nobility of life.

Most of the great blessings of the world come by indirection. The notable discoveries are stumbled upon. The expensive and doubtful junketing excursion of the United States navy will not be wasted if it will be the occasion for the perfection of wireless telephones, upon which we are told a corps of scientific attendants are at work. A practical wireless system of telephones would bring confusion to the tyrannical monopoly of the Bell system and the exorbitant demands of franchised companies to whom city councils and other representatives of the people have granted a monopoly not only of public needs but of the incalculable possibilities in matter and mind.

A most significant and hopeful sign of the times is the phenomenal growth of the number of "short course students" in the agricultural departments of the state universities. It was a departure ten years ago, established by Dean Wilson, of the Iowa State College of Agriculture, now Secretary of Agriculture. What was then a doubtful experiment has now become so popular that the University of Wisconsin and others are taxed to their utmost to make adequate provision not only for the boys but for the grown-up men who desire to spend six of their winter weeks in scientific study of farm and farmer problems. The newest pedagogical problem that confronts the public school master is the introduction of primary agriculture into the country schools. This will necessitate agricultural normal schools to teach the country schoolma'am how to use the school yard, the adjoining farm and the poetry as well as the science of seeds, bulbs, bugs and worms in the development of the child.

UNITY goes to press too early to give any reportorial account of the Ethical Culture Congress now in session. The chief workers of this movement, which has a significance far beyond that which the limited number of adherents would indicate, are in attendance. Felix Adler, the founder and still the high priest of the movement; Mrs. Anna Garlin Spencer, Drs. Chubb and Elliott, of the New York Center; Professor Schmidt, of Cornell, and S. Burns Weston, editor of the *International Journal of Ethics,* Philadelphia, are in attendance. Dr. Hirsch, Mrs. Woolley, A. C. Bartlett, Professors Foster, Zeublin, Tufts, Mead, More, Coe, Miss Addams and the editor of UNITY were among the local speakers. We must forego comment on the proceedings until the "reports are all in," but we rejoice in the presence of our friends and co-workers and congraulate them on the timeliness of their program and the manifest virility of their message.

There are many signs that the "martial spirit" which has been so much exploited in the past by poet and patriot is not dying out but is being translated into higher forms and directed against foes more fell and in the interest of causes more worthy. Dr. Hirsch in his "Vale 1907" in the *Reform Advocate* calls attention to the fact that "the growing anti-militarism of the socialism in France is a hopeful sign of the day. Anti-semitism is a twin brother of militarism; with the death of the latter the former will soon expire." He also calls attention to the growing importance of the immigration question in the United States and calls upon the "sons of immigrants, as most of us are, and lovers of right, as all of us are, to see to it that America remains true to its best traditions and continues to extend its hos-

pitality and offer in due time its citizenship to all that seek refuge within its borders from political and religious oppression." There is further martial ring in the call of Dr. W. A. Evans, the efficient health commissioner of Chicago, upon the citizens to array themselves in the fight against the "white plague" and the rights of babes for wholesome milk and pure air.

Ex-President Cleveland, with characteristic good sense, has again called the attention of the nation to the vexed question of "What are we to do with our ex-presidents?" He argues well for that decent maintenance that would enable an ex-president to live the remainder of his days with becoming dignity and to discharge such courtesies and hospitalities as a man honored of democracy should. But our ex-president is too modest. There is a public value to an ex-president other than that of decorative or social. The nation needs and has a right to his experience and acquired wisdom, which ought to be all the more effective because removed from the field of practical politics and of selfish desire. Why not make the ex-president ex-officio senator, give him his seat with full powers, privileges and emoluments in the upper house of Congress? Such a senator or senators at large would carry a representative quality beyond any of his colleagues. Of course, there would be any number of objections based on precedent, constitutional and other limitations, but a democratic form of government should not be afraid of innovations or incompetent to try experiments on high lines.

We are glad to make place for the following letter, which explains itself, and to add our congratulations to the president and philanthropist of the N. O. Nelson Company. In any year this showing would be a remarkable one, but in the midst of prevailing business depression such success by a purely coöperative business is especially noteworthy.

St. Louis, Dec. 28, 1907.

To Employees and Customers of the N. O. Nelson Manufacturing Company:

We have closed the most successful year in our history of thirty-six years.

Each of our factories at Leclaire, Bessemer and St. Louis made more goods and more net profit than ever before.

The St. Louis store and the branches at Pueblo, Los Angeles and Oakland each did a largely increased business. The aggregate increase over 1906 is 32 per cent and 60 per cent over 1905.

After paying cash dividends on the stock you own, writing off the Public Fund, depreciating machinery and adding largely to our surplus, there remains $200,000 to distribute among you, of which the employees receive two-fifths (30 per cent on their wages and salaries) and the customers three-fifths ($120,000), in proportion to the gross profit on each one's purchases.

You will now own more than half the stock of the company.

Counting on increasing coöperation from the customers, we feel confident that 1908 will not fall behind 1907.

There has been no appreciable change in our business or pay-rolls since the flurry set in. We have not distressed any customer nor skipped any pay-roll nor let any bill go past due. Our coöperative plan has made good in every regard and will continue in force for 1908 and the future. Faithfully yours,

N. O. NELSON, President.

No more notable address has been given in academic or ecclesiastical circles for many a day than that which was given last Saturday by the layman, R. T. Crane, at the dedication of the Mary Crane Nursery, the last addition to the Hull House group of buildings. The headlines in the newspaper announce Mr. Crane as "The Millionaire Iron Master." In this address Mr. Crane laid down some of the fundamental principles of ethics as related to wealth and the accumulators of wealth. The assertions of Mr. Crane seem to be but the commonplaces of the prophets of righteousness in all times, logical deductions from the Golden Rule, and the most startling thing about the startling address is not that it should be spoken by a man of wealth, but that it should be regarded as startling by press and people. Mr. Crane assumes that the relation which the wealthy man holds towards his wealth is that of stewardship, "consequently, when the time comes for disbursing large fortunes, the bulk of them should be given to the poor." But with equal clearness does Mr Crane enforce the need of discretion in the investment of wealth, not in mere repaid shop work, which largely is locking the stable after the horse is stolen, but preventive, constructive, creative, uplifting work. But the address is so timely, the source so forceful and significant, that we have asked the privilege of giving it entire in the pages of Unity.

"The Panic in Politics" is the startling heading in the January *Current Literature,* but there is something more profound than a panic disturbing the politics of the United States at the present time. Panics are supposed to be surface excitements, unreasoning movements on the part of the populace. In the political world today there is more sanity and judgment among the people than among the so-called leaders. The perplexity of "Central Committees" and the anxiety of bosses is profound. Their trouble is to keep their respective constituencies inside the old paddocks where the fences are all down. The old-time difference between democrat and republican, which has been growing more and more shadowy, has come to be wholly fanciful. There is not a single issue before the American people at the present time that represents a cardinal contention that either party is prepared to honestly and frankly further. The fact is palpable that Roosevelt and Bryan, Governor Johnson of Minnesota and Governor Folk of Missouri, La Follette and Hughes, not to mention the many prominent men allied to them, and the great majority of the American people in sympathy with them form one party. They are lined up in one battle line and the great problem in current politics in the United States today is to grow a new party that will fit this constituency, the central contention of which will be purely an ethical one—that of honest administration of public trusts, fearless enforcement of all laws and as fearless revision and revocation of all laws not consonant with

the higher interests of the community and the later developments of science and experience. Parties, like men, are mortal, as even the short history of the United States proves. Principles are immortal and they will clothe themselves with new garments and arm themselves with new tools as the exigencies of the times demand. It is time to begin to talk of a new political party. Where is there a Lincoln to make a "Bloomington speech" that will precipitate the movement towards a new party which in 1916 if not in 1912 will elect a president?

William Mackintire Salter

Chicago is again called upon to lament the "flitting of the minister." With the beginning of the year Rev. William Robson Notman, pastor of the Fourth Presbyterian church, and William M. Salter, lecturer of the Ethical Culture Society, will join the long procession of good and noble men who have proven themselves too good for Chicago. The individuals in this long line of masterful spirits, which includes such names as Collyer, Herford, Lorimer, Hillis and scores of others, had each of them good and specific reasons for going when and where and as they did. They went in obedience to a "higher call;" they went to a continued usefulness and oftentimes to what was obviously larger fields.

But, nevertheless, the fundamental cause of this lamentable hejira of the prophets from Chicago is found in the fact that Chicago, true to the traditions of history, knew not its own, did not adequately estimate its privileges, chilled, neglected, may we almost say in nineteenth century fashion, "stoned the prophets" whose tombs they promptly proceed to garnish as soon as they are gone. The law of "supply and demand" is a limited and crude law at best. It deals only with the lower commodities of life. In the higher realms the things not demanded are the things most needed, and the higher supplies are often neglected and sometimes rejected.

So in taking loving farewell of these brethren as workers in Chicago, it is with a sad sense of loss and a humiliating sense of unappreciative if not an ungracious element in Chicago life that makes it so hard to sustain and to cause to grow the nobler institutions.

Dr. Notman has served his church and city manfully and efficiently for nine years. He has ever stood for high things in an aggressive manner and the big city regrets that the "cares and overstrain of a city pastorate" compel his going hence.

Mr. Salter's longer stay and more distinctive task leaves a greater sense of vacancy to the "old settlers." Mr. Salter began his work in this city in 1883, when he organized the Society for Ethical Culture, which, with the exception of an interregnum from '92 to '97, he has continuously led.

Thus for nearly twenty-five years he has represented a high leadership in the thought, moral and civic life of Chicago. A strong, though gentle, leadership that has reached far beyond the boundaries of the society that waited upon his word and right loyally tried to embody his high ideals. The people Mr. Salter gathered around him here were necessarily men and women of marked power and singleness of aim, but his influence has permeated throughout the commonwealth of life. He leaves behind him as he goes a ministry that has felt the force of his protest, a laity that more than he or anyone else can know, have taken note of his demands and school and college constituents who in a very real sense have sat at his feet as pupils and disciples of a prophet. But his contribution is not wholly of the intangible kind. The Henry Booth House is testimonial in brick and stone that will testify to humanity long after he has gone.

Mr. Salter is still a young man, comparatively; a western born son of the venerable and venerated William Salter, of Burlington, Iowa, in which city William M. was born in 1853. This son of a minister was foreordained to the ministry of religion by temperament as well as by taste and training; a graduate of Knox college, of the Yale Divinity school and later of the Harvard Divinity school, with further studies in the University of Göttingen, Germany, and Columbia University, New York. He goes from here to become a member of the educational staff of Harvard college, where he will be a lecturer on ethics and where he may further pursue those studies in ethics and the philosophy of religion for which he is so eminently fitted.

Mr. Salter has already printed much that has been read on both sides of the water and translated into foreign languages. His best known work, entitled "Ethical Religion," published in 1889, was a marked contribution to the permanent literature on this subject, and now when removed from the distractions of the weekly routine, the entanglements and embarrassments of executive problems and organized and organizing interests, it is reasonable to expect from his pen in due time a still more valuable contribution to the philosophy of religion as well as the application of the same to the problems of ethics. Religion is the same throughout the ages, a fixed factor of human nature, but the statement of the same and the philosophic interpretation thereof must change and grow with the growth of thought and the advance of civilization.

Chicago will be a more lonesome place to many of us for the going hence of the Salters, and they will carry with them the love and loyalty of a constituency that far outreaches the familiarities of the eye or their memory list of names. Though Mr. Salter leaves Chicago, he can not go beyond the boundaries of UNITY's fellowship and interest, and we will still hail him as brother, claim him as yoke-fellow and expect to welcome him more often into these columns.

THE PULPIT

Nineteen Hundred and Seven—The Annual Review

A SERMON PREACHED BY JENKIN LLOYD JONES, PASTOR ALL SOULS CHURCH, CHICAGO, DECEMBER 29, 1907.

The habit of this pulpit on the last Sunday of the year is so well established that words of justification, apology or explanation are unnecessary. One interpretation of the word "moon" is a measurer. By it time is counted and records shaped. At the end of another twelve moons, or, more accurately speaking, a solar year, we come to our hasty Sunday reckoning, a sort of trial balance sheet of the year. What has happened during 1907 that compels attention and which may find a place in the annals of time?

Our first thought is necessarily of the losses, and those only deserve mention that have taken something out of the spiritual life, the soul energy at work in the world. Great generals, skilled in the art of destruction, even captains of industry skillful in the manipulation and accumulation of things have their day and are gone. For a moment they are missed, but their places are promptly filled. Not so with those who deal with the intangible wealth of thought and feeling, for they are allied to the permanent forces. They are makers, as the Greek word for poet indicates. They are creators, hence deputies of the Almighty.

Among these makers of things that last we mourn in Chicago, the going hence of Wilbur S. Jackson and Uri Baker Hulburt, one a dean of the school devoted to the training of little children; the other a dean of the school devoted to the training of ministers of religion—both callings equally divine; Ernest Howard Crosby went from us as the year began. He was a preacher out of the pulpit, a reformer in whom there was no guile; Henry W. Field, the great jurist, at 85; Mrs. Isabella Beecher Hooker, the last of the famous family, at 81; Mary S. Anthony, worthy sister of the more notable Susan B., at 80; Galutia A. Grow, father of the homestead law, once speaker of the house of representatives, at 83; Elizabeth Cabot Agassiz, widow of the great scientist; Anna T. Jeans Jenness, the philanthropic Quakeress of Philadelphia, at 85; Russell A. Alger, United States senator and general, at 71; Alfred E. Davis, the last of the pioneer railroad builders of California, at 79, represent some of the ripened sheaves in the year's in-gathering.

Augustus St. Gaudens, the greatest American sculptor; Joseph Joachin, the great violinist, and Edward Grieg, the great Norwegian composer, are among the irreparable losses to art, but they leave their well-earned laurels behind them; their toilful years of, respectively, 60, 76 and 64, testify to the diligence and patience which are the price of such laurels.

In the realm of letters Thomas Bailey Aldrich at 70, John Watson, better known and beloved as Ian McLaren, at 56, William Henry Drummond, the delightful Canadian singer who revealed to us the heart of the French-Canadian habitant of the frontier, at 53, René Sully-Prudhomme, a French poet and critic, at 68, Mrs. Mary J. Holmes, the most voluminous and in her day the most widely read novelist of America, represent some of the losses in the field of literature.

Berthelot, the great French chemist and statesman, at 80 years of age, Von Bergman, the great German surgeon, at 70, Alexander Stewart Herschel, a British astronomer in the apostolic succession of astronomers, Sir William Henry Perkins, inventor of the first analine color, at 69, and Edward Demolins, the French sociologist, at 55, Lord Kelvin, the great Scotch scientist. Sweden mourns the death of her good king. Goodness is royal and will remain so.

Of the books of the year I have already written at some length in the columns of UNITY for December 12 and 20. So far as I can see no great work has appeared, although the book factories have been busier than ever before. The Congressional Library reports an addition of 80,000 new books during the year. When this building was planned twenty years ago it was estimated that it would be adequate to store the book output of the United States for thirty-four years. At the end of ten they report the shelves crowded and they have asked a million dollars for additions that will increase the capacity to five million volumes. Perhaps on account of this rapid increase the conspicuous books are few. The forestry department at Washington reports that three and one-half millions of cords of wood is used annually in making the paper for the trade.

In the realm of poetry Richard Watson Gilder has given us "The Divine Fire" and a Book of Music. In the realm of fiction W. D. Howells has given us "Through the Eye of the Needle," as incisive a contribution to sociology as it is a graceful contribution to polite letters. The latter part of the book, which consists of Letters from Altruria, may be considered fanciful and will be easily declared as impossible; but the Letters from the United States to Altruria, in the first part of the book, cannot be so easily disposed of. It is an exposure without coarseness, a revelation without malice, an arraignment that would be humiliating and discouraging were it not shot through and through with the promise of better things and the foregleams of a new order that must ultimately prevail.

"Lincoln in the Telegraph Office," by David Homer Bates, and "The Reminiscences of Carl Schurz," as well as Booker T. Washington's "Frederick Douglass," are further revealments of the heroic age in American history, fresh witnesses to the undying interest there is in history when allied to conviction and to the holy inspirations of democracy.

As for triumphs in the realm of science I may not speak. Doubtless there are many triumphs of great significance to the expert and the specialist, but none of them seem to be conspicuous in the vision of the uninitiated. Wireless telegraphy has been reduced to a commercial efficiency. The automobile has gone on conquering to conquer. The navigation of the air has been brought perceptibly nearer to a practical realization and the North Pole by virtue of the failures of the year seems a little less remote.

Of the events of the year, the Jamestown Exposition has closed with but little credit to all parties concerned; but there is more than a crumb of comfort to the humanitarian in the reflection that the great promise to offer "the most striking military pageant and naval exhibit the world has ever known," proved to be a dismal failure. The civilization of the United States at least has gone beyond the enjoyment of military shows and parades. War as a grim reality, as a supposed dire necessity, may for a while longer be endured; but war as a national inspiration, a glory, a parade, is, thank God! dead and buried.

Not so can we speak of The Hague conference, which has been the great event of the year. However meager the outcome and intangible the result, it is still the greatest event of the year. The fact that forty or more powers sat for many weeks together in serious consultation and brooded over their common interests and seeking to avoid common dangers is enough to fill the heart with courage, and the soul lays new grasp on the better things to come, the tangible

brotherhood, the comity and not the antagonisms of nations, the organization of the world. Meanwhile the South American Republics, that shamefully neglected and underestimated country on our part, has been going on doing the things the Hague people have been talking, realizing the international coöperation and comity we have been dreaming about.

To us in America the centenary of Longfellow's birthday, which occurred on the 27th of February, and that of Whittier on the 17th of December, were events of no mean significance. Nearer at home, here in Chicago, the meeting of a National Playground Association and the attendant serious study of play, an attempt to estimate the economic value of fun, was a prophetic event which is to bear benign fruitage in the future.

Before venturing to further itemize the credit side of the account for 1907, let us in all frankness face some of the grewsome items on the debit side. Alas for 1908, if we venture to enter upon it without remembering the humiliations of 1907. In the political world there have been jarring notes, sordid scheming, a visionless defense of the base and the groveling. Partisanship has rejoiced in unholy gains and has not hesitated to exploit the people's rights and privileges in the interest of private gain. The humiliating reaction in Philadelphia, where the fell forces in local politics re-established themselves in offices of trust; the scandals in connection with the building of the Pennsylvania state house, where the workers in graft and dealers in boodle outdid even the scandalous transactions in connection with the state house at Albany many years ago. It has been humiliating to find the guardian of the United States treasury compelled to "come to the relief," as the phrase goes, of the wild speculators, the unscrupulous plunging of Wall street, in order to save the country from further disaster. It is humiliating to find the banks, while boasting of overloaded coffers, unable to return to the depositors the coin entrusted to their care because of what the bankers call a "flurry" in the money market, but what the moralist knows to be high-handed sinning on the part of those entrusted with grave responsibilities, reckless plunging and foolish extravagance on the part of those who are made drunk with prosperity and unscrupulous with plenty. It is not a "flurry" in the money market, but a strong wind, a mighty storm blowing out of the very heart of nature, which is the heart of justice. A convulsion in finance, no more than in physical nature, comes only in response to far-reaching causes. The merest breeze that blows upon yon lake testifies to the perturbation of the stars. So the stringency in the money market, in the face of bursting granaries and overworked industries, testifies to far-off meannesses and deep-down wickedness in our lives.

Here in Illinois we have seen high officials leaving their positions of trust, hastening to the state capital to defeat the expressed wish of the people, the manifest demand of democracy, in the way of a primary bill, the child of political experience and scientific democracy. A direct primary law is no longer a theoretic dream or an untried ideal; it is a scientific demonstration, a logical necessity, an indispensable though a new tool in the administration of a democratic form of government for a large and complex constituency, and the only arguments against it are the arguments of autocracy, plutocracy or an aristocracy shaped in the interest of the individuals who are in politics for their own interest and not for their country's good. Those who sought to defeat the Oglesby bill commanded a degree of respect and admiration only for the boldness of their effrontery, the frankness of their impudence, the brutal candor in which they confessed their meanness and justified their cowardly self-solicitation and anxiety for their own political futures. Any attempt to restore to political power the old bosses or to perpetuate the power of the new ones for mischief is reactionary, disgraceful and discouraging. The political record of Illinois or of Chicago for the year gone is not a stimulating one.

But let us turn to the credit side of the ledger and find many signs of encouragement. The carrying to a peaceful issue of the great labor trial in Boise City, Idaho, in the face of the intense excitements, the lurid threats and wild passion on both sides, was a most reassuring evidence of the power of a democratic form of government and the efficiency of the law. The election of Tom Johnson again to the mayoralty of Cleveland shows that local issues can not be sidetracked in municipal elections in the interests of national party politics. The re-election on an independent and progressive ticket of Mayor Whitlock at Toledo, the spiritual inheritor of Golden Rule Jones' message and mission, is encouraging. The power of San Francisco to put Mayor Schmidt and his colleague, Rueff, behind the bars and to elect E. R. Taylor on an ethical issue is encouraging. Oklahoma has come this year into the sisterhood of states with a constitution bristling with reform and radical departures. This year ten or more states have undertaken to remove legislators from temptation by prohibiting free passes on railroads, though the solons of Illinois still hold on to the "privileges." This year the Standard Oil Company was visited with the greatest fine known in the history of courts—$29,240,000 for violation of law. This year the men most conspicuous in the public eye and most dear to the public heart have been those who have been most independent in their politics, most indifferent to the party whip and most determined to enforce law against rich and poor. The names to conjure by this year have been Hughes of New York, Folk of Missouri, Johnson of Minnesota, La Follette of Wisconsin and Bryan of Nebraska, who by common consent is a clean man with high ideals, a man whose silver tongue ever sounds for purity of life in the home and the state. It is a matter of much significance that his most popular lecture is on "The Man of Nazareth" and that his most available platforms this far have been those dedicated to morals, religion and culture. Here is a politician with presidential aspirations, beloved of women and children and trusted for the integrity of his purpose and the loftiness of his ideals at home, in college, in the church and on the platform of Chautauqua assemblies.

To estimate the year's progress in the United States without placing due emphasis upon the phenomenal development of the temperance movement would be to play Hamlet with Hamlet left out. Probably nothing has happened in the history of the United States since the days of the Civil War and the reconstruction period immediately following comparable in significance or importance with the phenomenal awakening of the temperance sentiment and the embodiment of the same in efficient laws during these last years. It comes not as the result of any superficial or feverish excitement. The professional reformer and the technical agitator have been but little in evidence. It has not been even a church leadership. The ministers have performed but an inconspicuous part of the work. It has been a cold, deliberate expression of the hard, common sense of business men. It has been born out of the dire economies, the very perplexities of government. It is beginning to dawn

upon the voters of the United States that it is hopeless to expect lawful communities where the seed of lawlessness is habitually and persistently planted, watered and nourished into fell fruitage. Here in Chicago in these days we are confronted by the astounding revelation of the impotency of law, the helplessness of courts, the anarchistic insolence of officials, from mayor to patrolmen, in the face of illicit practices, the only justification of which has been that the persistence of violation has justified impotency. The fact that there is an effort, however ineffectual, to make law efficient and to make lawbreaking a crime is of itself of mighty import. The temperance question has come to stay; the issue is enforced by physiology, economic science and statecraft as well as by morals and religion. The American saloon is a survival of frontier lawlessness; it is a place of debauchery, as every place from which self-respecting women and innocent children are debarred must be. If the officers of the city of Chicago are either unable or unwilling to enforce existing laws, an outraged state will see to it in due time that they humbly bow before the majesty of a more severe and on that account a more adequate law, which will be no echo of obsolete blue laws, but a prophecy of the white laws that are to be born out of saner conditions and a more scientific recognition of the conditions of high living and good government.

The Sunday closing we now ask for and the one that is to come in the future is not to be based on a theological reminiscence, but upon a sociological necessity. It will come in response, not to the dogmatic demand of the preacher, but to the clamorous demand of the working man, enforced by the tearful wail of his haggard wife and neglected children.

The short view is always confusing if not depressing. Pessimism is the affliction of the short-sighted; optimism is the inevitable faith of the far-sighted. He who would estimate God's dealings with man must have a long base for his triangulation. Let us then look across the seas and around the world and see how the horizon is radiant with promise to the believer in the human brotherhood, the love that is loyalty and the faith that makes faithful.

Last February the House of Commons in England voted 198 to 90 that the interest of religion and the nation required that the church should be disestablished in England and in Wales. A few weeks later the chancellor of the exchequer declared in favor of old age pensions, that the tax rate on earned income be lowered and that the death duties on large fortunes be increased.

France, not in spite of but on account of its scientific spirit and the disestablishment of the church, has been passing Sunday closing laws this last year. A newspaper vote was taken seeking the greatest Frenchman of the nineteenth century. Over a million votes were reported and Pasteur, the man of science, headed the list. Victor Hugo, the poet, the idealist, came second. Napoleon, the warrior, came third in the list.

France had its wine-growers' strikes. The vine dressers started out to demand more stringent laws against adulteration. Their travail revealed the fact that there was a deeper foe than that—the product was not worth the raising. Admitting for argument's sake the innocence of the drink, aye, the jay of the convivial hour, land and labor are worth too much to be prostituted to such trifling uses.

In Austria-Hungary universal suffrage for all males over twenty-four years of age came into being this year. In Finland, notwithstanding the heavy hand of Russia, the franchise was extended to women and nineteen women delegates took their seats in the Diet.

Even in Europe the dawn of peace is seen on the horizon. As an indirect agitation of the problem of disarmament Italy cut down the war budget offered by the department from $40,000,000 to $11,250,000. The conservative forces in France have been disturbed by anti-military agitations; anti-military resolutions have been passed by great civic and sociological groups, orators have been imprisoned and the explosion of the Jena, a warship in the dry dock, killing 110 officers and men, has offered troublesome argument to those who over there as here believe that the killing business has got to stop.

Over in South Africa those defeated by the bayonet have been conquering with the ballot. Thirty-seven out of the forty-seven members of the Transvaal parliament are Dutchmen and General Botha is premier.

China has taken vigorous steps towards the suppression of the opium trade; it is already prohibited in all the schools and the growth of it is to be stopped altogether at the end of ten years.

The sky of British India is lurid to the British, but it is radiant to the native, who sees a home government coming either by diplomacy or by force by the inevitable logic of events. While our own pitiable dependencies in the Pacific are becoming more and more a distress and a humiliation to us, Secretary Taft comes back pledged to the removal of the inconsistent tariff and to self-government as soon as they are fit for it.

So although the naval contracts of Germany during the last year amount to $35,000,000 and the United States has given orders for two battle ships of the Dread Nought dimensions and our government is going to stain the waters around Cape Horn with the keels of battle ships playing at war, the world is getting together; nations are understanding one another; religions are learning to respect the common prayer of "Our Father," to confess the common creed of the golden rule and to sing the universal hymn of "Nearer My God to Thee, Nearer to Thee."

Last September there was gathered in Boston the most notable conclave of prophets and scholars in the interest of religion known to the American flag since the Parliament of Religions in 1893. These very days a notable gathering of scholars is in session in Madison, Wisconsin, and will return to it again tomorrow. There the American Historical Association, the American Economic Association, the American Political Science Association, the American Sociological Society and the American Association for Labor Legislation are meeting in joint session. They are all academic gatherings, presidents and professors of great educational institutions, are there facing problems, to study situations which were hardly recognized in the curriculum of any institution fifty years ago. This is a most fitting and auspicious ending of the year 1907.

What are the questions that are discussed there? Questions that interlock the societies named, questions of statecraft, of international comity? Here are some of the topics: "The Basis of Social Conflict," "Is Competition in American Society Becoming Too Intense," "Transportation," "Money and Banking," "The Newer Institutional Forms of Democracy," "Primary Election Laws," "The Des Moines Plan of City Government," "Is Sectionalism in America Dying Away," "Social Classes in the Light of Modern Sociological Theories," "Labor Legislation," "The Normal Work Day in Coal Mines," "Working Men's Insurance," "Is Race Friction Between White and Black in the United States Growing and Inevitable," "The Condition of American Statute Law," "The Work of the Legisla-

tive Reference Department in Wisconsin," "Employment of Children and Women," "Problems of Trial by Jury," "Legal Obstacles to the Reform of Prisoners," "Class Conflict in America," and so on and so on—all of them questions that reach down into right doing, wholesome living, fair play and a square deal; questions that ever bloom into religion and breed trust and self-reliance.

In speaking of the waning of the war spirit, we are often confronted with the "What is to take its place?" He who attends these Madison meetings will find the answer. In 1905 the first labor treaty between nations was effected between France and Italy. This treaty protected the laboring man of France from the unfair competition of the lower standards across the border and it raised the Italian worker to the better standards of factory inspection and labor protection reached in France. While the process of disarming the nations halts, that is at best a negative process, this process of linking labor together, of uniting the nations in an industrial compact is going merrily on and when the scholars and the philanthropists, the moralists, the poets and the prophets of the nations strike hands, then, perforce, the cannons will grow rusty and birds will nest in them and the steel bottoms of the warships will rust and disintegrate from disuse.

In this round look I have had no time to say a word of our own doings and misdoings during 1907. We have known the dangerous exhilaration of a silver celebration. Twenty-five years have we worked together. Our own exhibit may be all too meager, our subscription roll beggarly, our courage halting and our faith dim, but the stars in their course are fighting our battles with us; the nations are in league with the primary contention of All Souls' Church; the centuries are back of the Abraham Lincoln Centre and the future is before us. As we bid good-bye to the old year, let us hail the new with a cheer.

The king is dead! Long live the king!

Ballad of an Old Pine

Oh, for the old days, when along
  My boughs a lively color sped,
Which spring-time birds returned with song—
  Blue birds and red.

Bright are the blossom-tinted hills
  In violet and cerulean lights;
Into the vale a luster spills
  From fervent heights.

Marvels of crystal from the sky
  Have plastered on greening hills and broke
To daisies, and from out them fly
  A fairy-folk—

Pale butterflies of gold that seem
  At revel on the lilting wing
To music fancied in the dream
  Of waking spring.

Ho, stripling, tasseled out in green
  And bending in your gallant pride
To budding beauties all in sheen
  On yonder side,

You yet shall stand gray and alone,
  Hushed all your rapturous vernal lays.
O nature, nature, heart of stone,
  Give me back my days—

Give back my glory and life's charms;
  Give back the majesty of form;
Give back the strength of lusty arms
  To play with storm.

Vain, vain my cry. Then be it so.
  I yield—(but oh, the sweet spring's breath!)
Come quickly—strike and lay me low,
  Triumphant Death.

—*John H. Boner.*

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

Rev. C. A. Osborne, Secretary.

To whom all contributions for this Department should be sent.

Christmas and New Years

The writer of this note found in his "Christmas stocking" a copy of a new book from the University of Chicago press which was all but passed over in silence by our recent Book Number,—because the Senior Editor of Unity is afflicted with modesty as well as genius! This column, however, is not his to write or proof-read and herein shall go on record the writer's conviction that "Love and Loyalty" is one of the great books of the year. The opening sermon on "Life's Commencements" could not fail to be a thrilling challenge to any young man or woman standing on the threshold of life. He must be phlegmatic indeed whose pulse does not beat to a quicker measure as he hears the challenge to ally himself to that which is noblest and truest, to that which is alive and progressive in the world today. So also an "Appeal to Youth," "Helping the Future," "The Sources of Power" and "More Stately Mansions" bid the youth to

"Live on the Front Line. Give your minds room to think great things; give your hearts room to love high things, nay, to love low things, to love everything; give your wills and consciences room to do true things and you will always dwell in noble mansions. Build, build, build! Not for time but for eternity."

It could hardly be otherwise than that these annual Confirmation Class sermons should embody in large measure the riches of a twenty-five year pastorate; certainly the book is packed full of sermons, of illustrations, of aspiration and inspiration, as is no other book of recent years. A splendid volume to put into the hands of young people, it is also a mine of wealth for the speaker and the preacher. Here's to "Love and Loyalty" as a message for the New Year!

No better answer can be found to the frequent criticisms of the orthodox clergyman—that he is laboring for a dead issue, than the New Years Greeting which a Wisconsin pastor sent out to his people and which we are able to print below, though without waiting to secure his consent. What better can be asked or hoped for than that these good wishes of our friend should be realized in all lives? And what higher ministry is there in the whole round earth than the painstaking effort to realize such desires in the flesh and blood of any church community? If this be the message and the ideal of the orthodox pastor, surely his critics must find some newer cause for criticism than the one usually offered: C. A. O.

"A HAPPY NEW YEAR."

Clinton, Wis., December 30, 1907.

My Dear Friend:

The years go by, change follows upon change; but God lives and love remains. May the New Year bear unto you the values that abide. May it bring you new knowledge of "The Infinite Reality;" new appreciation of the worth of man's inner life; new power to achieve the possibilities of your truer self.

May you discover his presence anew in the word of ancient prophet and poet and lawgiver; in the deeper movements of our own day; in the faithful service, the honest toil, the kindly sympathies of those to whom you are bound by the daily companionships of life.

May you find the pathway that leads ever upward to the higher tablelands of life—the pathway of service; hallowing the tasks along the way by carrying into them the Spirit of the Master; experiencing the joy which God gives to him who comes "not to be ministered unto, but to minister."

May you rejoice in all good things of earth: in the blue sky, the radiant sun, the shining stars; in the blossoms of the wood, the singing of the birds, the breath of the meadows, the green fields, the snow covered hills, the tasks that come with each new day, the rest afforded by the night; in the children who love you, the friends who trust you, the words that cheer you, the

disciplines that strengthen you, the fellowships that broaden you, the books that inspire you,—in all that lifts your face toward the light and gives you the courage of the morning.

May you share peril, accept sorrow, bear pain in the consciousness that the Good Father sees and understands and cares.

May you gain the Joy of Jesus and share it with all men.

With this word of New Year's Greeting, I am,

Very sincerely your friend and pastor,

CLYDE MC GEE.

Church Competition: Its Value and Limitations

ADDRESS BY REV. F. W. HATCH, OF BELOIT, WIS., AT STATE MEETING OF FEDERATION OF CHURCHES.

Competition is a striving for something that is sought by another at the same time. It is a contention of two or more for the same object, or for superiority. This element of competition is observable in business, in athletics, in debate and in ecclesiastical matters. The subject of church competition is important and deserves most careful thought, for it involves much. The subject has reference not so much to competition between churches of the same denomination, in a city or district, as to the competition which is found between churches of different denominations.

Church competition has its value and its limitations. Its value may lie in provoking one another to good works; but let us be sure that the provocation is unto good works. There is no scriptural authority for proceeding further. The present status quo of denominationalism has its value. Varying types of worship and creed and service are fostered. Different truths are given emphasis, and many shades of truth find expression. Each denomination makes its deposit for the general good, and every denomination owes a debt of gratitude to every other. Church competition makes it possible to match values. The fittest will survive. Church competition is conducive to the fullest development of the resources of the different churches. Competition between the military companies of our State produces good soldiers. Each church in striving for the best, will be urged to seek out and develop leadership in its own ranks. Wholesome competition will result only in good. Dr. George C. Lorimer has said, "Were we all one body, we should lose the tremendous stimulation that comes from the present arrangement, and I fear that our uniformity would become the uniformity of death and the tomb."

But church competition has its limitations. All depends upon the motive. Competition may work for betterment, but it may all too easily pass into selfishness. Two insurance companies, with offices in the same city, may urge each other to the issuing of better policies, but when each company seeks the weakening or destruction of the other, then the competition becomes unwholesome. Church competition is abused when churches of different denominations in a place seek to draw away from the others certain persons or families. Proselyting is a sin before God and those who indulge therein will scarcely escape the Gehenna of fire. God's purposes are not more fully incarnated by such action. The inevitable soreness resulting, only produces lack of confidence and is not desirable. Surely one branch of the Church of Christ ought not to compete in any unfair or unchristian manner with another branch of the Church of Christ, for the furtherance of denominational supremacy. Church competition is wholesome so long as the motives are in harmony with the spirit of Jesus. When it descends onto the plane of selfishness and greed, it crucifies the Son of God afresh and puts him to an open shame. Lord Bacon says, "God grant that we may contend with other churches as the vine with the olive, which of us shall bear the best fruit; but not as the briar with the thistle, which of us shall be most unprofitable."

Surely the overchurching of our smaller towns, prompted by denominational competition, is productive of waste and strife. A multitude of places in our State rise up to rebuke us with their cries of despair, as their many churches seek to maintain their dying existence. We are spending our missionary funds to sustain our own particular denominational centers. All the churchly energy in the place is consumed in keeping out of the grave; none is left to impress the community with the Saviorhood of God: and men in these places refuse to join hands with enfeebled and fretful invalids. One strong Christian center, embracing all the Christians in the place, would command respect, and would be a saving force in our smaller communities. Such a church would give its pastor adequate support, and such a church, employing all the talent in a community, whether teaching, musical or social, would hasten the coming of the Kingdom of God.

In regard to the question of competition, it is possible for one church to ignore the presence of all others in a community. This position is consistent with the belief that this particular church has the custody of the whole of God's truth, that it has the monopoly of all the Christian life in a given place, that the Lord must delay his coming until there is a bride of this particular denomination awaiting him in every inhabited quarter of the globe. If this be true then it is right that this church should, by competition, drive every other church out of the Kingdom business; but a knowledge of the facts will not render this position tenable. It is possible also to tolerate the presence of other churches in a community, or to definitely arrange with other denominations for a sharing of the fields, whether at home or abroad. This comity may mean much or it may mean very little. It is an advance over the former position. The whole question of church competition involves the matter of Christian union. Some people are asking, if there are such noble ideals and splendid types of Christian life in all denominations, why is there not organic union under a common flag, with a common leader, for a common cause. Why should there be coldness and sometimes estrangement and jealousy between people of different denominations? Why is it that when a person is introduced to another, and the church to which he belongs is mentioned, there is a subtle something that rises between them, provided they are of different denominations? You are acquainted with the Red and Blue contest in the Sunday Schools. The school is divided into two sections for purposes of competition. Unless the greatest care is taken, those on opposite sides will come to feel estranged even to the point of personal dislike. And this has come about through arbitrary division of the same school. Wise is it to sing, with joined hands, at the close of the contest, "Blest be the tie that binds." So in the church of Jesus Christ there are denominational sections, standing on the same fundamental simplicities of faith, striving for the extension of the same Kingdom of God, that allow the denominational shibboleths to determine their religious standing, when membership in that certain denomination may have been due to the accident of birth or circumstance.

Some persons believe that the present status quo of denominationalism is largely arbitrary, and that it is

only one step in the evolution of the Church of Christ in the earth; that it was valuable and necessary in its time, but that it is not a permanent arrangement of the King of Kings: that the ultimate ideal for the church is not only *oneness* of sympathy and purpose, but *oneness* of organized life. As Dr. Charles Cuthbert Hall has said: "God may have in His plan that disestablishment of the whole sectarian principle which implies reorganization on simpler lines of service, faith and love," and again, "The advancing philosophy of religion, the enriching discoveries of history and archaeology, the pressure of social problems, the new cosmopolitanism, and, above all, the constructive results of Biblical criticism are bringing together many of the best minds and of the most consecrated souls upon a platform of Christian belief and effort incompatible with aggressive sectarianism and independent of denominational subdivision."

There is a question which every thoughtful Christion must ask himself: What shall be of paramount importance, the interests and preservation of a certain denomination or the triumph of the kingdom of God? If the kingdom of God is stayed in its coming by the workings of denominational competition, is he large enough to be loyal first to the kingdom? Let a man be loyal to his political party, but let him subordinate party interests to the national good. Let him be loyal to his denomination, but let him subordinate his denomination to the will of God as revealed in the life and teachings of Jesus. The home-life of the Man of Nazareth was much to him; his mother was loved and appreciated. But at twelve years of age there came a call. It was a summons to a wider field of thought and activity. "Wist ye not that I must be about the things of my Father." Jesus returned with his parents to Nazareth, but "the things of his Father" were ever drawing him, until at thirty years of age he entered the wider ministry. In our denominational families the ties are very tender, the traditions strong; we thank God for all the good that there is in them, but when the call to correlated service and organic Christian life comes, does it not belong to "the things of our Father," and is it not the call of his Spirit into larger usefulness?

But we are forced to ask, if there should some day be complete Christian union, would this eliminate the element of competition? It would in part but not entirely. In the smaller centers there would be one Christian body caring for the spiritual needs of the community. In larger places there would be two or more Christian bodies. The problem of church competition would still exist between these several centers. The governing motive must then be the glory of God and the advancement of his kingdom among all men. The mind and spirit of Jesus must be dominant, and all the Christian centers must give themselves in an effective, correlated service of love for the community and the world.

We are, however, facing a condition, and that condition is one of denominational organization and activity. What should be our present attitude? It should be one of aggressive service in our respective churches. Let no thought of future Christian union hinder the sowing of gospel seed today. Our usefulness can find immediate expression most effectively in our appropriate denominational channels. Again our attitude should be one of confidence and cordial fellowship toward those of other denominations. We cannot afford to look with distrust upon the work of God's children in other communions. And again our attitude should be one of joy in the success of other churches than our own. In early Christian times when Barnabas, the Jew, saw the evident signs of the presence of God's Spirit among the Gentiles, we are told that he was *glad*. Nothing but the Spirit of Christ could have induced that emotion. And, lastly, remembering that the law of progress is first, clear and thorough thinking, then the expression of that thought in speech and writing, then the institution that embodies the idea—let our attitude be one of a fearless thinking through of the entire problem, along the lines of the teaching of Jesus, and the present-day leading of the Spirit of God; then a speaking of our convictions upon these matters when occasion offers, and then let us live in the hope that some day our thought and speech may find expression in institutional life, that will most surely set forth the heart and purpose of God as revealed in Jesus Christ.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

United States Naval Affairs.

The departure of the greatest fleet of battle ships ever sent out under one commander has occasioned a great deal of comment both pro and con. While the general opinion seems to be that an expensive and dangerous undertaking has been inaugurated, with the possibilities of serious action always in store, not a few have asserted that the cruise to the Pacific waters is a peace move and has already accomplished much for the preservation of permanent peace on the Pacific. But however peace may be secured by the movement of the fleet, there has been actual war in the Navy Department at Washington between the line and staff, or the regular officers and naval graduates represented by Rear Admiral Bronson, head of the Bureau of Navigation, and the Bureau of Medicine and Surgery, represented by Surgeon-General Rixey. President Roosevelt approved the recommendation of the latter and placed a medical officer in command of a hospital ship with the result that Admiral Bronson immediately tendered his resignation. According to press reports the Naval Committees of the House and the Senate seem to defend the position of Admiral Bronson and to openly criticise the action of the President. Surgeon-General Rixey issued a statement to the effect that a hospital ship of the army was always commanded by a noncombatant and that this method has been adopted in the Japanese navy and seems to be necessary in order that the ship in question should be considered neutral in time of war. President Roosevelt promptly accepted the resignation of Admiral Bronson and "war" was on.

Future of the Field Museum.

Plans recently perfected demonstrate that no time or expense will be spared by the officials of the Field Museum to bring to Chicago all the exhibits and secrets of the various tribes and nations of the world. Dr. George A. Dorsey, curator of the Department of Anthropology, will begin next week a tour around the globe in the interests of ethnological investigation which will last over three years. After visiting the museums of Europe he will go to Egypt, Ceylon, Southern India, Siam, Sumatra, Java, Australia and the Islands of the Pacific. Many of the tribes to be visited are exceedingly low in the scale of humanity, some of them warlike cannibals but all of human interest in the domain of science. Next week, also, Dr. Berthold Laufer will sail for Central Asia, where he will remain three years in the study and collection of data and exhibits for the museum. For the last eighteen months Mr. Cole, another of the anthropological department, has been making collections in Luzon, while Dr. William Jones is studying the Negritto Pygmies and Miss Laura Bennett has lived for two years with the Bagabo Tribe, from all of whose studies and collections it is believed the Field Museum will become the richest treasury of Philippine anthropology in the world.

Christian Science Philanthropy.

Although the disciples of Christian Science have hitherto done very little in the way of missionary or philanthropic effort of any kind, and have thus laid themselves open to the charge of utterly neglecting Christ's most manifest teaching of love and service to all mankind, while claiming to follow his teachings absolutely, a new movement was inaugurated by Mrs. Mary Baker Eddy last week which is said to include the erection of a $1,000,000 insti-

tution to be devoted to helping the poor. The details have not been announced, but if the report is correct it will be the most universally or broadly philanthropic movement which has yet emanated from the founder of Christian Science.

As Seen by Thomas W. Lawson. Without claiming the consent of President Roosevelt, Thomas W. Lawson has announced that he will form a new national party which will elect Mr. Roosevelt president and Governor Johnson of Minnesota vice-president and "then proceed to rescue the country from the thieves in Wall Street." Mr. Lawson claims to have an organization in every state of the union, that the state leaders have been selected and their work begun. He asserts the "System" will be satisfied with the election of Bryan, or any other man than Roosevelt, because the latter is the only one able to complete the work which he has begun. While most judges credit Mr. Lawson with considerable contribution to the moral house cleaning in insurance circles and elsewhere, his leadership in moral reforms has been very generally questioned, especially since his announcement that he had now spent a fortune for the public welfare and henceforth should proceed to recoup himself by pursuing his well-known gambling tactics. It is hardly necessary to add that Mr. Lawson's announcement is not taken seriously.

The Anti-Saloon Fight. In New York City, Cleveland, Omaha, Kansas City and elsewhere the Sunday closing lid has been held tight and from several cities come reports like this: "Today was the most peaceful Sunday Cleveland has experienced in a year or more. Saloons were dark, the theaters closed, the police had no excitement, and the police blotter was practically clear." In Chicago the second trial of the first case brought before the court was decided in favor of the defendant, not because there was any doubt or even denial of the fact that his saloon was open on Sunday contrary to the law, but simply because the jury voted "Not Guilty." Apparently the Chicago saloon keepers, and lawyers who defend them, have not yet realized that every such attempt to nullify the law is only damming up the waters which must sooner or later break loose, and the greater the delay and outrage of manifest justice or unrepealed law, the greater will be the sweep of the stream of public opinion and indignation. The Chicago Law and Order League has issued personal warnings to policemen that they must enforce the Sunday Closing Law whether instructed to do so or not. On every side the cry is re-echoed, "Enforce the law, or repeal it."

The Pagan Christmas. Much has been said of late concerning the pagan celebration of the Christmas time and something has been done to emphasize the giving rather than the getting, the unselfish serving instead of the purely selfish provision "for me and my wife, Brother John and his wife." In some Chicago kindergartens and Sunday Schools children were taught the privilege and real joy of the Christ-like ministry, but the State Street shopping crowds revealed the unpardonable extravagance and the utter disregard of the claims of the wider brotherhood just about as they usually do. How much evidence was there among the well-to-do classes last week that the Christ of universal brotherliness, helpfulness and sacrifice, was the inspiration of the Yuletide? At least one Chicago pastor declared last Sunday that the real Christian era theoretically inaugurated nineteen centuries ago, is only now at the dawning.

The Crane Children's Nursery Dedicated. Last Saturday a $60,000 Nursery, given to the Hull House by R. T. Crane and family, was dedicated to the aid of working mothers and the physical and moral care of their children. All who are interested in the relief and aid of the poor and unfortunate will recognize this enterprise as a noble philanthropy and a genuine contribution to future citizenship. C. A. O.

To a Pine Tree

If I could stand in such a plain,
With such bright sap in every vein;
Could throw upon so blue an air,
Branches so light and strong and fair;

If I could sink my roots so deep
In darkness when the spirits creep,
So broadly base, so firmly rear
My stem in such an atmosphere;

If I could balance and reveal
So utterly from head to heel
The music I was born to be,
In strophe and antistrophe
Thou'dst not more nobly stand and shine
Than I, proud Atlantean pine. —*Philip Savage.*

The Shade

This tree, that stands with arms outspread,
With leaves like fingers tremulous
To seize all coolness overhead
And softly waft it down to us,
This tree—it means a hundred years
Of rain and sun, of drouth and dew,
Before this shade which rests and cheers
Into today's perfection grew.

The trees—the kindly trees—that blaze
With spring's green flame or autumn's blush,
The sentry fires that line the ways
Into the woodland's peaceful hush—
Through all the years they slowly grow
Until they shield the flowered sod;
The trees—the kindly trees—they show
The patient thoroughness of God.

This tree, which stands with arms outspread,
Seems to pronounce while standing thus,
A blessing, and to gently shed
A benediction over us.
The sunlight shuttles through the leaves
With threads of gold that flash and play,
Across the warp of shade it weaves
The mingled fabric of the day.

—*W. D. Nesbit.*

Book Notes

From A. C. McClurg, of Chicago, I have received "A Handbook of the Philippines," and it really is a handbook, with three new maps and 150 photographic illustrations. This book is quite unlike anything I have seen on this much written-up subject. The Philippine Islands seem today on the threshold of a wonderful new development. The author tells us of the construction of a thousand miles of up-to-date railroad; the building of piers for ocean-going vessels; new schools, good roads and a decided propulsion toward agriculture of the modern sort. However, there is enough to do in that country for every enterprising Yankee that cares to take hold. The writer has had unusual opportunities for first-hand information. He has traveled in the interior, covering nearly 2,000 miles on horseback and afoot, and more than that distance by boat. The author's name is Hamilton N. Wright.

From the same firm I get two of Randall Parrish's books, in which I am deeply interested. The first of these is a "History of the Great Plains." The facts narrated have been scattered through a multitude of books heretofore, but here we have it in compact form. The volume is exceedingly interesting and the work is highly illustrated. The work of the publisher is as good as that of the author. The boys and girls of today can know very little of pioneering, except in books of this sort. We have got entirely through fighting Indians and living in prairie schooners. The other volume by the same author is Beth Norvell—a romance of the west. It is decidedly readable.

Looking over the monthlies, the number of which is legion. I am inclined to think that "Putnam" has really given us something worth the while. It is real literature and it has that peculiar twang which belongs to Americanism at its best. It does not run largely to novels and stories, but it gives us enough of that sort of literature. It brings to the front such writers as A. C. Benson and it discusses our national problems sanely. It has not as yet gone into any sort of sensationalism. I put Putnams with Atlantic, as the two quiet and sober illustrations of common sense thinking and writing. In either of these Longfellow or Emerson would feel at home. Lawson would hardly feel at home in either and I do not think that Mr. Roosevelt would feel at home in either.

E. P. Powell.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—I that today am a pine,
Yesterday was a bunch of grass.
MON.—Who liveth by the ragged pine
Foundeth a heroic line.
TUES.—Who leaves the pine-tree leaves his friend,
Unnerves his strength, invites his end.
WED.—The shadows shake on the rock behind,
And the countless leaves of the pine are strings
Tuned to the lay the wood-god sings.
THURS.—The least breath my boughs which tossed
Brings again the Pentecost.
FRI.—Come, lay thee in my soothing shade,
And heal the hurts which sin has made.
SAT.—So waved the pine-tree through my thought,
And fanned the dreams it never brought.

—*Emerson.*

The New Year

Slipping in among the children,
Bright and eager at their play,
Comes the New Year, sweet and shining,
Just as gay and dear as they.

Not a trouble yet has fallen
On its merry, laughing face;
Not a single wrong step taken
In its hurrying, happy pace.

All the beauty lies before it,
Dew and rain and frost and flowers,
Flying months and weeks and seasons
Woven out of dancing hours.

Hail thee, lovely coming stranger,
In thy first bewitching day,
Slipping in among the children
Just as bright and dear as they!

—*Margaret E. Sangster.*

Last Will

He was stronger and cleverer, no doubt, than other men, and in many broad lines of business he had grown rich, until his wealth exceeded exaggeration. One morning, in his office, he directed a request to his confidential lawyer to come to him in the afternoon. He intended to have his will drawn. A will is a solemn matter, even with a man whose life is given up to business, and who is by habit mindful of the future. After giving this direction he took up no other matter, but sat at his desk alone and in silence.

It was a day when summer was first new. The pale leaves upon the tree were starting forth upon the yet unbending branches. The grass in the parks had a freshness in its green like the freshness of the blue in the sky, and of the yellow of the sun—a freshness to make one wish that life might renew its youth. The clear breezes from the South wantoned about, and then were still, as if loath to go finally away. Half idly, half thoughtfully, the rich man wrote upon the white paper before him, beginning what he wrote with capital letters, such as he had not made since, as a boy in school, he had taken pride in his skill with the pen:

IN THE NAME OF GOD, AMEN—I, Charles Lounsbury, being of sound and disposing mind and memory (he lingered on the word memory), do make and publish this my LAST WILL AND TESTAMENT, in order, as justly as I may, to distribute my interests in the world among succeeding men.

AND FIRST, that part of my interests which is known among men and recognized in the sheep-bound volumes of the law as my property, being inconsiderable and of none account, I make no account of in this my will.

My right to live, it being but a life-estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath:

ITEM—And first, I give to good fathers and mothers, but in trust for their children, nevertheless, all good little words of praise and all quaint pet names, and I charge said parents to use them justly but generously as the needs of their children shall require.

ITEM—I leave to children exclusively, but only for the life of their childhood, all and every, the dandelions of the fields and the daisies thereof, with the right to play among them freely, according to the custom of children, warning them at the same time against the thistles. And I devise to children the yellow shores of creeks and the golden sands beneath the waters thereof, with the dragon-flies that skim the surface of said waters, and the odors of the willows that dip into said waters, and the white clouds that float high over the giant trees.

ITEM—And I leave to children the long, long days to be merry in, in a thousand ways, and the Night and the Moon and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers; and I give to each child the right to choose a star that shall be his, and I direct that the child's father shall tell him the name of it, in order that the child shall always remember the name of that star after he has learned and forgotten astronomy.

ITEM—I devise to boys jointly all the useful idle fields and commons where ball may be played, and all snow-clad hills where one may coast, and all streams and ponds where one may skate, to have and to hold the same for the period of their boyhood. And all meadows, with the clover blooms and butterflies thereof; and all woods, with their appurtenances of squirrels and whirring birds and echoes and strange noises; and all distant places which may be visited, together with the adventures there found, I do give to said boys to be theirs, and I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood or coal, to enjoy without let or hindrance and without any encumbrance of cares.

ITEM—To young men jointly, being joined in a brave, mad crowd, I devise and bequeath all boisterous, inspiring sports of rivalry. I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude and rough, I leave to them alone the power of making lasting friendships and of possessing companions; and to them exclusively I give all merry songs and brave choruses to sing, with smooth voices to troll them forth.

ITEM—To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red, red roses by the wall, the snow of the hawthorn, the sweet strains of music, or aught else they may desire to figure to each other the lastingness and beauty of their love.

ITEM—And to those who are no longer children, or youths, or lovers, I leave Memory, and I leave to them the volumes of the poems of Burns and Shakespeare, and of other poets, if there are others, to the end that they may live the old days over again freely and fully, without tithe or diminution; and to those who are no longer children, or youths, or lovers, I leave, too, the knowledge of what a rare, rare world it is.

—*Williston Fish, in Harper's Weekly.*

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE GERMAN LUTHERAN CHURCH AT GENEVA.—About the time of All Souls' anniversary celebration, I referred rather briefly in these notes to the church in Geneva, which, simultaneously with us, was celebrating its two hundredth anniversary and its present pastor's twenty-five years' service as its minister. Some further details as to that church's history that have since met my eye may prove interesting reading. I condense from the *Semaine religieuse*:

It was in 1707 that some half dozen German merchants doing business in the city of Lyons but coming at regular intervals to Geneva in connection with their affairs, conceived the idea of seeking in that protestant city of refuge the privilege which the revocation of the edict of Nantes made utterly impossible on French soil, and accordingly presented to the Council of Geneva a request, seconded by King Frederick I. of Prussia, that they might be allowed to receive the communion four times a year in the city of Geneva at the hands of a pastor of their own faith. This request being referred for consideration to the Pastors' Association (*Compagnie des Pasteurs*), as well as to two prominent theologians, Benedict Pictet and Jean Alphonse Turrettini, was returned with a unanimously favorable recommendation.

Accordingly a call was sent to a theological graduate of Leipzig, Anton Schulz, who accepted and was duly installed August 28, 1707, at a special service, the first of those for the Lyonese merchants, who were soon joined by all the scattered Lutherans residing in Geneva. For some years all went well with the newly established church. Beside the financial contributions of its members and the sums received from the collections taken up for it from time to time in the cities of Ulm, Nuremberg and Augsburg, it possessed a fund of 6,000 ducats, a gift from Jean Albrecht, of Wurtemberg. But a time came when these resources did not suffice for the needs of the growing society, and in 1717 the second pastor, A. G. Graff, formerly court-preacher to the grand duke of Saxe-Gotha, wrote to the grand duke, Frederick II, soliciting pecuniary assistance for the Lutheran church in Geneva and also the favor of his influence to procure official support for it from the Geneva authorities.

In response to this double request, the grand duke granted the Geneva Lutherans the sum of 4,000 ducats, and in 1720 persuaded the syndics and Council of Geneva to take the Lutheran church under their honorary protection, while he himself became real protector, with the right of naming candidates for its pastorate. It was in this capacity that he, in 1731, affixed his signature to the first constitution of the church.

In 1744 an unfortunate difference arose between the active and the honorary protectors. Certain members of the Lutheran church having been guilty of breaches of the discipline in force in the Geneva church, the consistory of the republic wished to punish the delinquents, whereupon the then pastor appealed to the grand duke, who claimed to be the final authority in matters of discipline. Far from acknowledging any encroachment on his prerogatives, the Geneva authorities replied: "Members of the Lutheran church residing in Geneva are regarded as members of the National church of Geneva." And the grand duke not only had to accept this way of looking at the matter but had to agree that each pastor nominated by him should take an oath of loyalty to God, the church and the seigniory. At the time of the French occupation, the oath contained this clause, at once conservative and revolutionary: "I swear hatred to royalty and anarchy."

Till 1766 the Lutheran church services were held in a hall—no longer in existence—at the corner the Cite and the Rues Basses. This having become inadequate, a strong desire was felt to acquire a site and erect a church edifice of their own. This laudable ambition was realized largely through the zeal of the grand duke of the time, son of Frederick II. He knew Geneva well, having studied there, and took quite seriously his responsibilities as protector of the Lutheran church there; so much so that in 1753 and again in 1755, he had collections taken up throughout his duchy for the raising of a fund to buy a site for its new place of worship. This fund, together with a gift of 3,000 ducats sent from Lyons by the daughter of Jean Albrecht, made possible the erection of the church edifice in use today. It was

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dedicated, in presence of the Geneva authorities, February 9, 1766. The pastor at that time, Christian Baumelberg, kept a church record or "journal," which is a valuable source of information, particularly for the years prior to 1766.

The end of the eighteenth and beginning of the nineteenth century was a period of sore trial for the German church. From 1782 to 1786, the new church building was turned into a military guard-house and services had to be held in the chapel of the Maccabees. The religious life suffered as well; dissensions broke out, withdrawals multiplied and the services were almost unattended. In the middle of the last century there was trouble over a pastor condemned as unworthy by the Lutheran church directors and the Saxe-Gotha consistory but sustained by the State Council of Geneva. It was ended at last in 1854 by the resignation of the objectionable pastor.

Since that date the church has had a succession of estimable men as pastor. The first, P. F. Andersen (1854-1865) organized the women of the church into a society to look after the parish poor. He also established a German school, which has had some admirable masters. His successor, J. Ehni-Viollier (1865-1873) started a sewing school in the church and organized a Young Men's Christian Association. It was he, too, who, during the Franco-Prussian war, collected 16,000 francs in Geneva for the benefit of Germans found wounded on the field of battle. The next pastor, Otto Brennekam (1873-1876), continued the good work of his predecessor, but made it a condition of accepting the call that the church should enter the Prussian Ecclesiastical Union. This condition was accepted, with the consent of the grand duke of Saxe-Gotha. The protectorate—save for the honorary title—thus passed from him to the emperor of Germany, in 1874.

The next pastor (1876-1881) injured the church not a little by an exaggerated Lutheranism, which would not allow him to maintain the old cordial relations with his colleagues of the Reformed church and with its authorities. The result was loss of funds and members, many of the latter joining a newly founded Evangelical German church. With the advent of the present pastor, Adolph Hoffman, in 1881, this period of decadence was happily ended. Pastor Hoffman, a graduate of Halle, was at the time of his unanimous election to this pastorate, inspector of the Berlin city mission. After twenty-five years' service in Geneva, he commands, as my previous article showed, the love and respect of all classes of the community and has made the Lutheran church more popular than ever. Now that the suppression of the budget of worship has put all the churches of Geneva on an equal footing, it is to be anticipated, from the spirit thus far manifest, that the fraternal relations, especially between all the protestant churches, will become closer and more cordial than ever.

M. E. H.

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